

# *Divus Probus(?)* in a fragmentary building(?) inscription in Latin found at Kato (Nea) Paphos, Cyprus\*

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A fragmentary inscription in Latin was found during the 1971 season of work by the PCMA's Polish Archaeological Mission at Kato (Nea) Paphos. It occurred in a secondary context in the fill of corridor 51 of a vast and rich residential building designated by the excavators as the Villa of Theseus, 25 cm above the floor of the room [Fig. 1]. The part of the building under consideration was built probably in the 3rd century AD and remained in use until at least the 5th century AD, going through a number of rebuilding phases,<sup>1</sup> which means that the fill was from the 6th century or younger. The object must be somewhat older (see below, commentary to line 1), as it was deposited in the fill already incomplete. Its original context is unknown.

The object (Inv. no. 3/71) is a fragment of a plaque or a slab of marble, broken on all sides [Fig. 2]. The fragment is 9.5 cm high, 19 cm wide, and 3.3 cm thick. It carries two fragmentary lines in Latin, inscribed with letters approximately 3 cm high. Palaeographically, the letters are epigraphic majuscules, rather high and narrow, provided with crude apices, a type of script that can be dated approximately to the second

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\* In 1981, a group of students of archaeology of the University of Warsaw organized a study expedition which led through Turkey and Syria and ended on Cyprus where the group participated in excavations carried out by the Polish Archaeological Mission in Kato (Nea) Paphos. I was among the participants of this expedition. The ancient monuments we had the opportunity to see on the way and the first acquaintance with archaeological work in the Mediterranean left a deep impression on our young souls and determined the lives of many of us. Other student expeditions of the same nature followed (I participated again in 1982, 1983, and 1984) and the tradition of students taking part in Polish excavations in Kato (Nea) Paphos has continued, even if in modified form, until today. Professor Wiktor Andrzej Daszewski, the long-term Director of the Nea Paphos Mission, was the host and mentor of all of the students who came to the site to train in archaeological fieldwork, especially those from that first expedition. These few pages are offered to him in gratitude for his hospitality and mentorship. Additionally, I would like to thank Professor Daszewski for inviting me to publish this inscription. My thanks are directed also to Dr. Henryk Meyza, the present director of the mission, for supplying the essential data on the inscription and for discussion. Paweł Nowakowski and Jerzy Żelazowski have kindly read a draft of this paper and contributed invaluable remarks.

<sup>1</sup> For the Villa of Theseus, see annual reports on excavations by mission director W.A. Daszewski, published in: V. Karageorgis *et alii*, Chronique des fouilles et découvertes archéologiques à Chypre, *BCH* 90 (1966) and following volumes, and (starting with 1989) in PAM; for an overview of results and discussion: Medeksza 1992; 1998.



*Fig. 1. Villa of Theseus, corridor 51 looking west, following excavations in 1971 (Photo W. Jerke, PCMA)*

*Fig. 2. Fragment of a plaque or slab of marble with a Latin inscription (Inv. no. 3/71) (Photo W. Jerke, PCMA)*

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half of the 3rd and the first half of the 4th century AD. Individual words are separated by points at mid-height. A horizontal line, slightly incurved at the left, can be seen above the letters ICIB in the second line of the text. The purpose of this line is unknown to me.

The inscription reads as follows:

[ - - - ] *n • divi • pr* [ - - - ]  
[ - - - ] *um • porticib* [ *us* - - - ]

1. On account of the date of the inscription established on palaeographic grounds (see above), *divi pr* [ - - - ] should probably be supplemented *divi Pr[obi]*. If so, the inscription contributes to the controversial question of the *memoria* of the emperor Probus (AD 276–282). The available sources are not equivocal on that matter. According to his biography in *Historia Augusta*, Probus was deprived of the title of *divus*. Neither are there any consecration coins of him known, speaking against at least his immediate divinization. His name is omitted from the consular *fasti* as given in the Latin military papyri from Egypt dated to the time of the tetrarchy (see Kraft 2008: 37–38; see also the contemporary P.Heid.Lat. 6) and is occasionally erased in contemporary inscriptions (Eck, Cotton 2004). Other inscriptions, however, call him *divus*.<sup>2</sup> He is designated as *divus Probus* also in the Panegyric of Constantius Chlorus (chapter 18.3) that was delivered presumably in Trier in AD 297 (see Nixon, Rodgers 1994: panegyric VIII, 104–144) and in the calendar of Philocalus (AD 354), in the list of emperors' birthdays (*CIL* I2, 255). The ambiguity of the sources is reflected in modern scholarship, where different opinions have been voiced on the subject. James Crees, the author of a century-old but still valuable biography of Probus, did not think he had been divinized at all (Crees 1911: 148). In a recent monograph of the emperor, Gerald Kreucher favors the idea that Probus was elevated to the rank of *divi*, although at an uncertain date: either during the reign of Probus' immediate successor Carus or not until Diocletian (Kreucher 2003: 185–186 with notes 605–607). Probus' consecration by Diocletian was suggested also by Dieter Kienast (1996: 253), Manfred Clauss (1999: 187–188), and, in recent times, by Ragnar Hedlund (2008: 179). These scholars drew attention to the fact that after the stormy rule of Carus and his sons, Diocletian may have been interested in referring to a predecessor who had assured the state several years of peace. However, even if Probus was officially *divus* from sometime before AD 297 (the date of the panegyric of Constantius Chlorus), he was still not universally recognized as such at the beginning of the 4th century, as the Latin papyri from Egypt demonstrate. If the supplement *divi Pr[obi]* is correct, the inscription under discussion should be dated to the period after the autumn of 282 (when Probus died) and probably after 20 November 284 (the beginning of the reign of Diocletian who may have carried out the divinization of Probus). It should not be younger than the first half of the 4th century.

<sup>2</sup> Thus in *AE* 1964: 223. Note should be taken, however, of the very strange erasure of the letters *-side-* in the word *presidentum* in the line that follows immediately the line with the expression *a divo Probo*. It looks as if the stonemason had been ordered to erase the name of the emperor but, either consciously or inadvertently, made a mistake.

The above remarks, although quite probable, cannot be taken for granted, as *Pr[obi]* is not the only possible supplement of the place under consideration. Other divine or divinized figures or personifications with the name beginning with *pr-* should be taken into consideration. The possibilities include, among others: *divi pr[incipis]*,<sup>3</sup> *divi pr[onepoti]*, *divi Pr[opitii]*,<sup>4</sup> and so on. As for the word preceding *divi*, it is too dangerous to suggest a supplement as only the final *-n* has been preserved. One can only speculate that this was a substantive on which the genitive *divi Pr[obi]* depended. This substantive was either written in full or as an abbreviation. In the first case, readings like *nume]n divi Pr[obi]*<sup>5</sup> or *flame]n divi Pr[obi* come to mind. In the second, *n(epos)*<sup>6</sup> and again *n(omen)* and *n(umen)*, either in nominative or in a casus obliquus can be taken into consideration.

In this context, one should mention a fragmentary Latin inscription from Patrai. It was first published by E.I. Mastrokostas (in Kontoleon *et alii* 1964: 61, No. 8, Fig. Zb) without any commentary and republished by H. Solin (1981: 207–208) with supplements and explanatory remark (the text also stands in Šašel-Kos 1979: 50). The text as established by Solin reads as follows:

[Ger]m[anic]o Iul[io] Ti. Caesaris f.,  
[Aug. n]ep., Divi pronep., [Caesari, auguri, q. (?)]

Solin recognized it as a honorary inscription for Germanicus who was designated as the grandson of Augustus and grand-grandson of Caesar (called *Divus*). Line two of this inscription shows a remarkable similarity with line one of our text,<sup>7</sup> although this must be pure coincidence as the palaeography of the Paphos inscription excludes a dating in the time of Augustus.

2. The supplement *c]um porticib[us* seems almost certain.<sup>8</sup> The juncture *cum porticibus* indicates most probably a building inscription. Alternately, it could be a honorific inscription for someone who had taken part in building activity.

The juncture *cum porticibus* is found in numerous inscriptions from all over the Roman world, commemorating the erection or the renovation of various public buildings,

<sup>3</sup> The expression *divi principis* is found in Aurelius Symmachus' *Relatio III de ara Victoriae*, Proemio I. It has apparently not been attested in inscriptions.

<sup>4</sup> Propitius was an epithet of Iupiter. According to the *Historia Augusta*, *Marcus Aurelius* XVIII 3, it was conferred on this emperor. It is not to be excluded that other emperors held it, too; cf. Roscher, *Lexicon*, s.v. "Propitius"; Weinstock 1957: 822–826, s.v. "Propitius"; Fishwick 1990; 1991: 140–141.

<sup>5</sup> See, e.g., *CIL* II 3738 = *ILS* 597 (from Valentia): (. . .) *Allius Maximus v. c. leg. iur. prov. Hisp. Tarraconens. maiestati eius as numini dicatissimus*. Note that the inscription was erected for the emperor Probus (whose name was erased).

<sup>6</sup> Note, however, that *nepos* constructs badly with the suggested supplement *Pr[obi]*.

<sup>7</sup> ]n before *divi* can be theoretically an abbreviation for *n(epos)*; see above.

<sup>8</sup> The only other possibility is to recognize in ]um the ending of a perfect participle neuter referring to a building with porticoes; cf. e.g. *AE* 1999, 1221 (from Narona in Dalmatia): *Q(uintus) Pliseni]us Severi(a?)nus (centurio) leg(ionis) XI Cl(audiae) templum Lib(eri) Pat(ris) vetustate corruptum porticib(us) adiect(is) restituit*. Assuming this possibility leaves us still in the same semantic domain as with the reading *c]um porticib[us*.

both sacral and profane. The first category is best represented by a series of epigraphic texts from the African provinces (Africa Proconsularis, Mauretania Tingitana, Numidia), which speak of the erection of temples (*templum, eades, cella cum porticibus*, most probably local Capitolia (Eingartner 2005). *Templum Apollinis in Palatio cum porticibus* was built by Augustus, as testified by his *Res gestae*. An inscription from Comum dated to AD 77–79 informs that a certain *L(ucius) Ca[eciliu]s C(ai) f(ilius) Ouf(entina) Secundus praefectus [fabr(um)] (. . .) tem[plum] aeternitati Romae et Augu[stor(um)] c[um] porticibus et ornamentis incohavit* (AE 1983: 443b).<sup>9</sup> An epigraphic text from Colonia Ulpia Traiana Sarmizegetusa, the capital of the province of Dacia, commemorates the erection of *[aed]em quae fuit [vetu]state conlapsa (. . .) cum porticibus* by a member of the local municipal elite (AE 1957: 198, broadly dated AD 131–200). Another Dacian city, Apulum, yielded an inscription dated to AD 212–230 that bespeaks the construction by the family of the *decurio* Marcus Aurelius Comatius Super of *cryptam cum porticibus et apparitorio et exedra* (most probably a cult place of Mithra) (CIL III 1096 = ILS 5552). With regard to profane buildings *cum porticibus*, the most commonly mentioned in epigraphic records are baths. An excellent example is yielded by the famous inscription from Cyrene, according to which the emperor Hadrian *balineum cum porticibus et sphaeristeris ceterisque adiacentibus quae tumultu Iudaico diruta et exusta erant civitati Cyrenensium restitui iussit* (AE 1928: 2; see also Fagen 2002: 234, No. 5+). An inscription from Narbonne containing thanksgiving from the city to Antoninus Pius informs that the emperor rebuilt from his own funds *termas incendio consumptas cum porticibus et omni apparatu* (CIL XII 4342). Yet another example occurs in an inscription from Barcino (Barcelona) that bespeaks the construction of *balineum c[um port]icibus* together with *d[uctus aquae]* by Lucius Minicius Natalis, consul and proconsul of Africa, and his son Lucius Minicius Natalis Quadronius Verus, augur and tribunus plebis (CIL II 4509 and CIL II 6145 = ILS 1029 = IRC IV 30).<sup>10</sup> In addition to baths, other buildings could have been adorned *cum porticibus* as mentioned by building inscriptions. In Auzia (Mauretania) this was a macellum built *ex sportulis decurionum operisque populorum* (ILS 5590), in Constantina (Numidia) a basilica (ILS 5534), and in Civitas Totiensium (Africa Proconsularis) the forum, although the reading *cum porticibus* is not entirely certain in the lattermost case (AE 2004: 1812; dated to AD 379–383). Two inscriptions, one from Mursa in Pannonia inferior and the other from Galatia, speak of the construction of *tabernas cum porticibus*. In the first case, it was part of the city space,<sup>11</sup> in the second, apparently a station on the Via Sebaste.<sup>12</sup> An inscription from Aquae Iasae in Pannonia (now Varazdinske Toplice in Croatia) commemorates the rebuilding by the emperor Constantine of the entire city *cum por-*

<sup>9</sup> A duplicate of this inscription, but more fragmentarily preserved: AE 1983: 443a.

<sup>10</sup> For Lucius Minicius Natalis, see recently: Eck, Navarro 1998: 237–248; Erkelenz 1998: 257–269.

<sup>11</sup> CIL III 3288 = ILS 5600: *C(aius) Aemil(ius) C(ai) f(ilius) Serg(ia tribu) Homulinus | dec(urio) col(oniae) Murs(ensium) ob honorem | flaminatus tabernas L cum | porticibus duplicab(us) in quib(us) | mercatus ageretur | pecunia sua fecit.*

<sup>12</sup> Mitchell 1978: 93–96 (AE 1979: 620): *Imp. Caes. Nerva divi | Nervae f. Traianus Aug. Ger. pontif. | max. trib. pot. cos. IIII p. p. Q. Orfitasius | Aufidius Umbrus leg. Aug. pro pr. | tabernam cum porticibus a novo fecit.*

*ticibus* after a fire.<sup>13</sup> The juncture *cum porticibus* also occurs in private inscriptions in which there is a question of some structures, mostly graves, either newly built or inherited. Thus, a grave in Rome is described as *monumentum Turpiliorum pari(e)s datus cum porticibus et hypogaeo qui pertenu<nt> ad monumentum in fronte pedes XXXXVII in agro pedes XXXXVIII s(emis)* (*AE* 1946: 126), and an endowment of which there is a question in an inscription from Collatia in Italy contained [*horti cum portic*]ibus et aedificiis monu[mentis]quae omnibus] (*AE* 1974: 155).

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The inscribed fragment discussed herein deserves attention because of the language of the text. Cyprus was obviously a Greek-speaking province of the Roman Empire and Greek was the main language of written communication, both in official and private domains. Nevertheless, Latin inscriptions are relatively well represented in the epigraphic material from Roman Cyprus, as stressed by Terrence Bruce Mitford in his valuable study of the island under Roman rule (1980: 1355–1357). The British scholar was able to collect several dozens of Cypriote inscriptions in Latin dating between the 40s BC and the reign of Diocletian. His collection, including some bilinguals, is as follows (with supplements from publications postdating Mitford's study):

- inscriptions on milestones (listed in Mitford 1980: 1333–1335, note 213; discussed in Bekker-Nielsen 2004: 234–276);<sup>14</sup>
- inscription commemorating the laying of a pavement in front of the temple of Apollo Hylates in Kourion by a Julio-Claudian emperor (*I.Kourion* 106 = *AE* 1975: 833);
- restoration of the theatre at Kourion by Nero (*I.Kourion* 107 = *AE* 1975: 834);
- Domitian's foundation of an unidentified structure in the Aphrodite temple at Palea Paphos (Hogarth *et alii* 1888: 240, No. 52; *CIL* III 12102);<sup>15</sup>
- two fragmentary inscriptions of architectural nature seemingly from the Aphrodite temple at Palea Paphos and dating from the second half of the first century AD (Mitford 1980: 1356, note 347);<sup>16</sup>
- inscription commemorating a construction or reconstruction of a building by Domitian from Livadi near Nea Paphos (Nicolau 1992: 261; *AE* 1992, 1682);<sup>17</sup>

<sup>13</sup> *CIL* III 4121 = *ILS* 704: *Imp(erator) Caes(ar) Fl(avius) Constantinus Pius Felix maximus Aug(ustus) | Aquae Iasas olim vi ignis consumptas cum porticibus | et omnib(us) ornamentis ad pristinam faciem restituit | provisione etiam pietatis su(a)e nundinas | die Solis perpeti anno constituit | curante Val(erio) Catullino v(iro) p(erfectissimo) p(rae)p(osito) p(rovinciae) P(annoniae) super(ioris)*.

<sup>14</sup> The list of Cypriote *miliaria* contains 26 items dating between the reigns of Augustus (12 BC–AD 14) and Jovian (AD 363–364). Of these three are not inscribed, while the remaining bear inscriptions either in Latin or in Greek, or in both these languages.

<sup>15</sup> The text inscribed with letters approximately 10 cm high on a marble slab fragment.

<sup>16</sup> One of these inscriptions stands on a broken architrave block, the other on a fragment of white marble.

<sup>17</sup> The *editrix princeps* thought this is an honorary inscription (corrected by the redactors of *AE*).



- inscription of a lintel from Nea Paphos naming [- -]arius Rufius, perhaps a governor of Cyprus (Nicolaou 1997: 267–270; *AE* 1997, 1531);
- fragmentary bilingual inscription on an architrave from Palea Paphos (Mitford 1947: 214, No. 5; cf. Mitford 1980: notes 339, 346, 347; the Greek part of the text is found already in *IGR* III 948 = 963);
- consecration, seemingly by a proconsul, of an unidentified structure in the east colonnade at Salamis in the time of either Caracalla and Julia Domna (*CIL* III 12105; Mitford 1950: 53, note 2 from the preceding page, No. 21; *Testimonia Salaminia* 148) or Tiberius and Livia Augusta (Corbier 1992: 695, note 173; 1994);
- dedication by a proconsul of a monument and a golden statue (?) to Venus Cypria in Amathus (Le Glay 1986; Marcillet-Jaubert 1987; *AE* 1986, 692);
- dedication to an unknown emperor from Palea Paphos (Hogarth *et alii* 1888: 245, No. 79 = Mitford 1980: 1356, note 345);
- bilingual dedication to Tiberius from Salamis (Marcillet-Jaubert 1980: 289–292; *Testimonia Salaminia* 133; *SEG* XXX: 1645; *AE* 1989: 736);
- dedication of a statue of Tiberius by Salamis (*CIL* III 12104; new reading, Mitford 1950: 52, note 2, No. 20; *Testimonia Salaminia* 132);
- dedication of a statue of Drusus by Soloi (Munro, Tubbs 1890: 75, No. 22; new reading, Mitford 1950: 17);
- dedication of a statue of Germanicus (?) by Chytroi (Mitford 1950: 16, No. 8);
- dedication of a statue of Nerva by Kition (*CIL* III 216; Oziol 2004, No. 3001);
- mention of the proconsul L. Sergius Paulus (?) on a sarcophagus from Salamis (*Testimonia Salaminia* 105);
- four fragments which appear to concern Roman officials: ([1] Mitford 1950: 51–52, No. 27; [2] *CIL* III 12103; Mitford 1980: 1356, note 343; [3] *CIL* III 12108; Mitford 1980: 1356, note 343; *Testimonia Salaminia* 289; [4] *CIL* III 12106; Mitford 1980: 1295 with note 29; *Testimonia Salaminia* 37); the fourth fragment possibly concerns the restoration of the forum of Salamis by Octavian through a legate before 22 BC;
- honors conferred by a “metropolis” of Cyprus on a Roman official (Mitford 1950: 53, No. 28; see also Mitford 1980: 1310, note 86);
- inscription testifying to the presence of a Roman military unit on the island (*CIL* III 215; new reading, Mitford 1950: 55);
- fragment from Salamis mentioning the legions (*Testimonia Salaminia* 290);
- dedication of Roman citizens resident in Salamis (*LBW* 2754 = *CIL* III ii 6051; *Testimonia Salaminia* 58);
- two dedications of Roman citizens resident in Nea Paphos ([1] *CIL* III 12101 = *ILS* 7208: *M. Vehilio pontif(ici) proco(n)s(uli) ciues R(omani) Paphiae diocen(seos)*; [2] Mitford 1961b: 41, No. 113; *SEG* XX 212: [*ciues Romani qui Pa]phi negoti-antur*);

- bilingual honorific inscription for C. Iulius Chius by C. Iulius [Cy]dnianus (?) and his freedwoman wife Julia Lampyrias from Salamis (*CIL* III 12110; *IGR* III 996; *Testimonia Salaminia* 103);
- fragment of an honorific (?) inscription for a Roman from Salamis (*Testimonia Salaminia* 286);
- epitaph of an *evocatus* from Salamis (*CIL* III 217 and 12109; *Testimonia Salaminia* 189; see Mitford 1980: 1346, note 283);
- epitaph of a young member of the *ordo equester* from Salamis (Nicolaou 1969: 75–77, No. 5; *Testimonia Salaminia* 190; see Mitford 1980: 1346, note 283);
- epitaph of a *negotiator* from the Paphos territory (Mitford 1950: 54–56, No. 29 = *AE* 1953: 170 = *AE* 1981: 855);<sup>18</sup>
- bilingual epitaph of Iulia Donata, a freedwoman, from Kition (*CIL* III 6731; *IGR* III 983; Oziol 2004: No. 2094/3002);
- two fragments from Salamis, one mentioning a *sodalis* (*Testimonia Salaminia* 287; *CIL* III 12107 = *Testimonia Salaminia* 288).
- fragment from Salamis with martelation (*Testimonia Salaminia* 166).

Latin continued to appear in Cypriote inscriptions in the tetrarchic period and further on to the end of the 4th century. From these times we have:

- *miliaria* (see above, note 16);
- three dedications to the tetrarchs by Antistius Sabinus, *praeses provinciae Cypri*, from Salamis (Nicolaou 1971: 381–383 = *AE* 1971: 466–467 = *AE* 1972: 666–668; *I.Salamis* 129, 130, 131; *Testimonia Salaminia* 151, 154, 155);
- another dedication to the tetrarchs from Salamis, perhaps also by Antistius Sabinus (*I.Salamis* 25+39+40+42; *Testimonia Salaminia* 152);
- dedication to the emperor Julian by a *consularis provinciae Cypri*, also from Salamis (Marcillet-Jaubert 1973: 121–123 = *AE* 1973: 544; *Testimonia Salaminia* 157);
- restoration of the thermae in Salamis by the tetrarchs (*I.Salamis* 41; *Testimonia Salaminia* 153);
- inscription commemorating restoration by Claudius Musonianus, *praefectus praetorio Orientis*, of a building in Nea Paphos destroyed by fire, under the care of Bassidius Lauricius, most probably the then governor of Cyprus to be identified with the *praeses* and *comes* of Isauria in AD 359 (Mitford 1961a: 101, No. 5; Cayla 1987).<sup>19</sup>

All that these Latin inscriptions from Roman Cyprus have in common is that they deal, either directly or indirectly through the persons involved, with the Roman state

<sup>18</sup> The stone was found in Peyia, 15 km north of Paphos. It commemorates a man called *Titus Decimius Titi filius Stellatina Centurio* where *Centurio* must be a *cognomen* and not military rank. *Decimii* are attested as *negotiatores* in the Greek East.

<sup>19</sup> Mitford read the inscription as if the redditor were a woman of the name Claudia Musonia. He also did not recognize the name of Bassidius Lauricius and dated the inscription to the Early Roman empire. The reading and the interpretation of the inscription adopted here comes from Cayla.



and Roman institutions. This must have been the case also with the fragmentary Latin text discussed in this paper. Most probably it commemorated some kind of building activity that a Roman or Romans had an active part in, either by giving money for the construction or by consecrating it.

The question remains what kind of construction it could have been. Assumptions must rely mainly on the fact that the inscription is in Latin. Two possibilities come to mind, both referring to public space:<sup>20</sup>

1) Commemoration of the construction of something important from the point of view of the functioning of the Roman state. This could have been an administrative building (*praetorium*), military installation, road station, etc., or something combining two or more of such functions. If so, it could be compared to the abovementioned Latin inscription from Galatia, also a Greek-speaking province, where the local *legatus Augusti pro praetore* built a *taberna cum porticibus*, apparently a station on the Via Sebaste.

2) Commemoration of a structure of a municipal rather than state character, but founded by a Roman or consecrated by an official of the Roman state. Inscriptions attesting Romans in these capacities are known from the island, as may be seen from the list presented above. This would open the field to all kinds of buildings provided with porticoes: baths, market place, theatre, temple, etc. It seems rather improbable to identify the building mentioned in the inscription with the Villa of Theseus where the stone was found. It is true that the residence had porticoes surrounding the central court and that it was under construction in the 3rd/4th century, but it was a private residence — even if it belonged to a Roman — and not a public building which is to be expected here.<sup>21</sup>

## Abbreviations

<i>AE</i>	R. Cagnat <i>et alii</i> , <i>L'Année épigraphique</i> , Paris 1888 ff.
<i>CIL</i>	<i>Corpus Inscriptionum Latinarum</i> , Berlin 1863 ff.
<i>IGR</i>	R. Cagnat <i>et alii</i> , <i>Inscriptiones Graecae ad res Romanas pertinentes</i> , Paris 1906–1927
<i>I.Kourion</i>	T.B. Mitford, <i>Inscriptions of Kourion</i> [= <i>Memoirs of the American Philological Society</i> 83], Philadelphia 1975
<i>ILS</i>	H. Dessau, <i>Inscriptiones Latinae selectae</i> , Berlin 1892–1916
<i>IRC</i>	G. Fabre <i>et alii</i> , <i>Inscriptiones romaines de Catalogne</i> , Paris 1984 ff.

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<sup>20</sup> It is rather improbable that the text dealt with a fully private matter, because it would then have been in Greek rather than in Latin, even if it had concerned a Roman or Romans.

<sup>21</sup> It has been suggested that the Villa of Theseus was the residence of the Roman governor of Cyprus. This suggestion, attractive as it is, is not firmly founded, all the more so as it is not certain that Paphos was the capital of Roman Cyprus; cf. Haensch 1997: 263–267. Even if the Villa of Theseus was a private residence of the highest official of the Roman provincial administration in the island, its erection or rebuilding would rather not have been commemorated with an inscription.

- I.Salamis* T.B. Mitford, I.K. Nicolaou, *The Greek and Latin Inscriptions from Salamis* [=Salamis 6], Nicosia 1974
- LBW Ph. Le Bas, W.-H. Waddington, *Inscriptions grecques et latines*, Paris 1870
- RE [Paulys] *Realencyclopädie der classischen Altertumswissenschaft. Neue Bearbeitung von G. Wissowa* ( . . . ) hrsg. von Konrat Ziegler, Stuttgart 1894–1980
- Roscher, *Lexicon* W.H. Roscher, *Ausführliches Lexikon der griechischen und römischen Mythologie*, Leipzig 1884–1937
- SEG J.J.E. Hondius *et alii*, *Supplementum epigraphicum graecum*, Leiden then Amsterdam 1923 ff.
- Testimonia Salamina* J. Pouilloux, P. Roesch, J. Marcillet-Jaubert, avec la collaboration de L. Darma-zin, *Salamine de Chypre XIII, Testimonia Salamina 2, Corpus épigraphique*, Paris 1987

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# ABBREVIATIONS

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AA	<i>Archäologischer Anzeiger</i> , Berlin
AAAS	<i>Annales archéologiques arabes de Syrie</i> , Damas
ABSA	<i>Annual of the British School of Athens</i> , London
AJA	<i>American Journal of Archaeology</i> , New York
APF	<i>Archiv für Papyrusforschung und verwandte Gebiete</i> , Leipzig, Stuttgart
ASAE	<i>Annales du Service des Antiquités de l'Égypte</i> , Le Caire
BAAL	<i>Bulletin d'Archéologie et d'Architecture Libanaises</i> , Beirut
BABesch	<i>Bulletin antieke Beschaving</i> , Louvain
BCH	<i>Bulletin de correspondance hellénique</i> , Paris
BdÉ	<i>Bibliothèque d'étude</i> , Le Caire
BEFAR	<i>Bibliothèque des Écoles françaises d'Athènes et de Rome</i> , Rome, Paris
BIFAO	<i>Bulletin de l'Institut français d'archéologie orientale</i> , Le Caire
BSFE	<i>Bulletin de la Société française d'égyptologie</i> , Paris
CCE	<i>Cahiers de la céramique égyptienne</i> , Le Caire
CCEC	<i>Cahiers du Centre d'études chypriotes</i> , Nanterre
CdÉ	<i>Chronique d'Égypte</i> , Bruxelles
CRAI	<i>Comptes rendus de l'Académie des inscriptions et belles-lettres</i> , Paris
CSEL	<i>Corpus Scriptorum Ecclesiasticorum Latinorum</i> , Vienna
EtTrav	<i>Études et travaux</i> , Varsovie
GM	<i>Göttinger Miscellen</i> , Göttingen
GRBS	<i>Greek, Roman and Byzantine Studies</i> , Durham, NC
IEJ	<i>Israel Exploration Journal</i> , Jerusalem
JbAC	<i>Jahrbuch für Antike und Christentum</i>
JEA	<i>Journal of Egyptian Archaeology</i> , London
JGS	<i>Journal of Glass Studies</i> , New York
JHS	<i>Journal of Hellenic Studies</i> , London
JJP	<i>Journal of Juristic Papyrology</i> , Warsaw
JRA	<i>Journal of Roman Archaeology</i> , Ann Arbor, MI
JRS	<i>Journal of Roman Studies</i> , London
KHKM	<i>Kwartalnik Historii Kultury Materialnej</i> , Warszawa
LIMC	<i>Lexicon iconographicum mythologiae classicae</i> , Zurich
MDAIA	<i>Mitteilungen des deutschen archäologischen Instituts, Athenische Abteilung</i> , Berlin
MDAIK	<i>Mitteilungen des deutschen archäologischen Instituts, Abteilung Kairo</i> , Wiesbaden
MEFRA	<i>Mélanges d'archéologie et d'histoire de l'École française de Rome. Antiquité</i> , Paris
MIFAO	<i>Mémoires publiés par les membres de l'Institut français d'archéologie orientale</i> , Le Caire
NC	<i>Numismatic Chronicle</i> , London
NumAntCl	<i>Numismatica e antichità classiche</i> , Logano
OLA	<i>Orientalia Lovaniensia analecta</i> , Louvain
PAM	<i>Polish Archaeology in the Mediterranean</i> , Warsaw
RACrist	<i>Rivista di archeologia cristiana</i> , Cité du Vatican
RBK	<i>Reallexikon zur byzantinischen Kunst</i> , Stuttgart

*Abbreviations*

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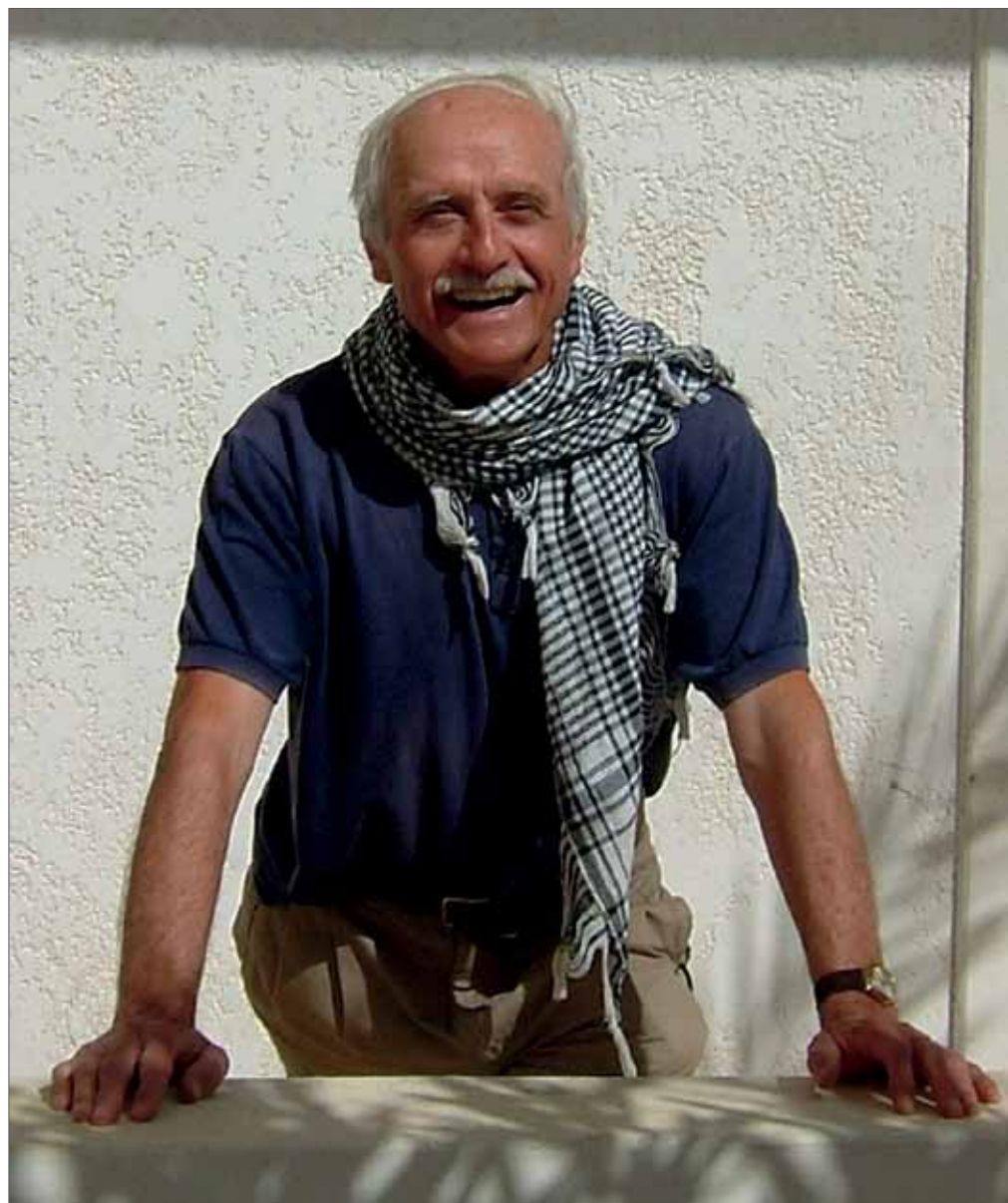
<i>RDAC</i>	<i>Report of the Department of Antiquities, Cyprus, Nicosia</i>
<i>RdÉ</i>	<i>Revue d'égyptologie, Paris, Louvain</i>
<i>REPPAL</i>	<i>Revue du centre d'études de la civilisation phénicienne-punique et des antiquités libyques</i>
<i>RMNW</i>	<i>Rocznik Muzeum Narodowego w Warszawie, Warszawa</i>
<i>RSO</i>	<i>Rivista degli studi orientali, Roma</i>
<i>RTAM</i>	<i>Recherches de théologie ancienne et médiévale, Gembloux</i>
<i>RTAM</i>	<i>Recherches de théologie ancienne et médiévale, Gembloux, Louvain</i>
<i>SAAC</i>	<i>Studies in Ancient Art and Civilization, Kraków</i>
<i>VetChr</i>	<i>Vetera christianorum, Bari</i>
<i>ZPE</i>	<i>Zeitschrift für Papyrologie und Epigraphik, Bonn</i>

\* \* \*

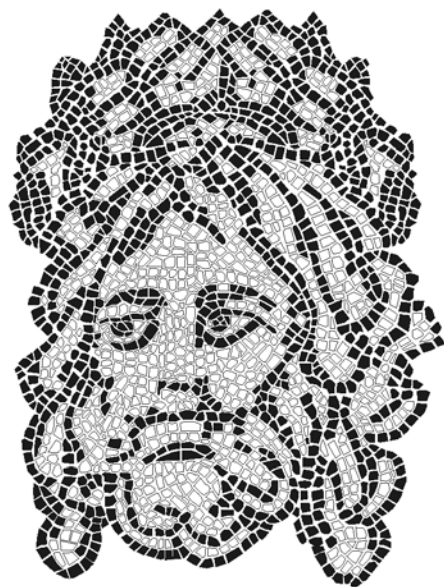
<i>DACL</i>	F. Cabrol, H. Leclercq, <i>Dictionnaire d'archéologie chrétienne et de liturgie</i> , Paris, 1907–1953
<i>LCI</i>	E. Kirschbaum, W. Braunfels (eds), <i>Lexikon der christlichen Ikonographie</i> , Rom: Herder, 1968–1976
<i>RealEnc</i>	A. Pauly, G. Wissowa, W. Kroll, K. Mittelhaus, <i>Real-Encyclopädie der classischen Altertumswissenschaft</i> , Stuttgart–Münich, 1893–1980



CLASSICA ORIENTALIA



# CLASSICA ORIENTALIA



Essays Presented to  
Wiktor Andrzej Daszewski  
on his 75th Birthday

Polish Centre of Mediterranean Archaeology  
University of Warsaw  
Wydawnictwo DiG

# Polish Centre of Mediterranean Archaeology University of Warsaw

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